741 In the Russian dominions of Central Asia the management of the wakf possessions has been taken over by the Russian authorities, but they use the income in the traditional manner for religious purposes. /Figure 72, p. 41a. Caption: Maxim mosque in Tashkent./

771 788 In spite of the willingness which the Central Asian Moslems disclose everywhere to make sacrifices for religious ends, their religiosity really lies only in externals; in the giving of alms, and in the strictest possible observance of all the other external religious practices prescribed by the Koran, exactly as it once was with the Jewish Pharisees. They perform their endless ablutions precisely before each prayer, before each prayer, before and after every meal, after every natural function of the body, if necessary even in the middle of the street, and I have never seen a Moslem omit his morning or evening prayer. Even on a journey in the worst weather and the most terrible mud they kneel in the middle of the road and say their prayer at sunrise /202/ and sunset without taking any notice of anything. Even when they are in the midst of the most heated battle, when the hour of prayer is proclaimed they cease hostilities at once, only to start up again with renewed strength after the prayers are over. But at the same time, this is all there is to it. They consider it completely irrelevant that along with this they allow themselves every kind of betrayal and cheating of their fellowman, especially if he is of another faith or a Kafir, and indulge in secret in the most wicked vices and debauchery as long as the decorum is maintained and nothing is brought out into the open.

796 The Moslems have no regularly recurring holidays like our Sundays. They have only three great festivals a year, each of which is celebrated for several days; otherwise, however, every day is like any other. Only on Fridays the men gather in the morning at the mosque for the group prayer, but afterwards they go about their work and their business as on every other weekday.

368 576 The mosques are not regarded as houses of God, as they are by the Christians, but are no more than places of assembly. Therefore the Moslems do not find it strange to have their mosques visited by non-believers. On my journeys in Bukhara, which is very orthodox, mosques were assigned to me as the preferred place for me to live in during the length of my stay, if no better place were forthcoming. Also the fact that the Moslems remove their shoes before entering a mosque has no religious basis, but is based on the universal custom, conditioned by the regard for cleanliness, of removing the outer foot-

576 wear, soiled from the filth of the unpaved streets, before entering
368 a dwelling. For one does not sit on chairs in the dwellings of the natives or in the mosques, but simply sits on the floor. Consequently they do not demand of the Europeans that they pull off their boots before entering a mosque.

346 There are two types of mosques in Turkestan: the large cupola structures of firebricks with high facades and broad gate arches, most of which go back to the time of Tamerlane (Figure 70, p. 199 and Figure 71, p. 200), and the modern mosques, which consist of simple buildings, similar to an ordinary dwelling, with adjoining colonnades, like the one shown in Figure 72 (p. 201). In Tashkent there are only two mosques of the first type: the old half-ruined mosque, Hodja Akhrar, the mosaics of which are still partly preserved and prove that it was built in the same style as the Tamerlane mosque in Samarkand, and the more recent /203 Figure 73. Caption: The Interior of a Mosque in Bukhara. //204/Beklyar Beg mosque, which dominates the bazaar.

All the other mosques in Tashkent, and their number reaches 255, are more or less similar to the Maxim mosque, shown in Figure 72 (p. 201). As a rule they consist of one greater or smaller chamber, constructed of firebrick or simply of clay, and an adjoining portico with carved wooden columns and a level wooden roof. The floor of the portico is always raised several feet above the surrounding court. Sometimes there is no closed space at all, and the mosque then consists solely of a shelter, open in the front with walls constructed of clay. The interior of the mosques (Figure 73, p. 203), exhibits as a rule no decorations nor objects of furnishing, and the walls are in most cases not whitewashed even once. An elevation consisting of some steps built of bricks or clay serves as a pulpit for the mullah who is speaking. The mosques are always oriented in such a way that the wall opposite the entrance, toward which the supplicants turn during the prayer, whenever possible is perpendicular to the direction facing Mecca. Also in their prayers outside the mosque, the Moslems always seek to face toward Mecca, and in this connection they take the matter so seriously, that I have been asked by the inhabitants of all the towns I have visited during my travels, to indicate to them by means of my astronomic instruments as exactly as possible the direction toward Mecca. In every mosque there is a court or

361 Gansh-burkh, Tanau-bashi, Chal'mak. Some of these mahalas, as for example, Yangi-shakhar, are formed of settlements which combined as a result of the expansion of the town. But since [574] this settlement was too big, and according to local custom all the inhabitants of a mahala[1] are invited to the family celebrations like weddings, circumcisions, etc. which take place there, the frugal Sarts divided it into five separate mahalas. For this same reason there are two Kator-turas and two Okh-mechets. The [161] population of this district,[2] according to the data of the Tashkent organizational committee is 10,194, living in 3030 households. In this district of the town there are up to sixty [368] mosques and 3 medresses: Ishan Kuli Leshkar kushbegi, Takht-tak and Dikzer. In addition to this, there are 10 schools housed at the mosques, with 230 pupils.

[438] The main producers in this part of the town[2] are smelters of cast iron, saddle makers, oil manufacturers and weavers of matting, these latter predominate. In 1870 the number of such workshops was 567. It was here that the weaving of mats was begun by Divana Burkh, who was the first to work at this trade. From him it then spread further, and therefore, the 'kishlak' (village) where Divana Burkh lived is named after him.

[367] A very small part of the land belonging to this part of the town[2] outside of what is occupied by buildings, is used in gardens, a total of 653 tanaps. (1)

[804] 1. A tanap is 1/6 of a desyatina (or 0.45 acres).

1 [i.e. Ward - Analyst]
2 [i.e. the Shaikhantaur district - Analyst]

8:Kostenko 118-G-4,5 (1868-80)1880 RL1 Turkestan
[Tashkent] RL1

361 flow. The plowed land belonging to Sibzor
312 is irrigated by water which is led from the Zakh aryk and Bos-Su, as we have mentioned before.

361 The chief productivity of this district
438 of the town is making boots. The boots made by the inhabitants of the Sibzor district are distributed even to other towns in the territory. After this comes weaving and the decoration of cotton materials. The inhabitants have worked at the last two occupations for a very long time. The most important class of people, as regards wealth, are the herdsmen. The residents of all four settlements are agriculturists, as well as the people of the Takhtapul', Chuvalachi, Kara-sarai, Yau, Sibzor and Kazy-kucha mahalas.

361 /408/ Three medresses (higher insti-
368 tutions of learning): Beklyar-beg, Barakhon, and Kizyl-Kurgan, with about 260 students, make up almost all the educational provision of this part of the town. In addition to the medresses there are also schools (mekhtebe) here, located in private houses.

There are ten major mosques: Odin-mechet, Okhun-guzar, Khatyn-mechet, Mazar-khan, Muimu-barek, Khonoki, Tokhtonun, Rebot, Khodji-Toroskon and Kara-saray.

361 Kukcha, the western part of the town, consists of thirty-one mahalas: Khafiz, Guyaki, Kuttut, Kupryuk-bashi, Big and Little Sauvan, Chakara, Tyapi, Kunzhak, Chagatai, Psyakchi, Chikchiman, Tokle-dzhalob, Kalalan, Ishkuvat, two Langars, Uzgan, Kisya-kurgan, Khuavon,

361 Chukchi, Kunchi, Padikhan, Chukur-Kishlak, Sara-khundan, Kukchi, Abnazar, Ailish, Khalimkup, Damak and Yangy. In all these mahalas together, there are 2511 houses with a population of 22,088. Three main streets cut through this part of town: [312] Sauvan, Kukcha and Chagatai. There are four main aryks which irrigate the Kukcha district: the Keikaus, which enters from the Sibzor district, the Zakh aryk, the Kara-kamysh, and the Dzhangag. The last branches off from the Keikaus at the Lyabzak gates and divides the town into two sections.

The land on which this part of the town is laid out is quite hilly. It is cut through with deep trenches and has many gardens, situated both inside and outside the town. The main [338] production of the Kukcha district is leather working. Thus of the 695 workshops in 1871, 341 were in leather, and 218 were for bootmaking. After this there are 6 brick factories, 7 places making earthenware vessels, 22 mills for grinding and crushing, and also 22 oil manufacturing [368] places. There are two medresses in this part of the town and 34 schools. There are 51 mosques and 18 tombs, of which one, Sheikh Zenedzhin-Baba, deserves attention for its antiquity. The Sheikh came from Bagdad and was buried here 400 years ago.

The Bish-agach district, in the southern corner of the town, consists of 32 mahalas: Yany-Bakhan, Kamalan, Chakar, Darkhan, Zivak-khish-kupryuk, Balyan-mechet, Sarparaz, Char-su, Ishan-Guzar, Samarkand, Okshi, Darbaza, Zenfata, Millyar, /409/ Chupan-ata, Suzugata, Sary-chapak, Dzhillik-mechet, Uzbek, Mirza-khazy, Gul'-bazar, Kugurmach, Ters-aryk, Kuk-mechet, Kul'gulyk,

361 Takalyk-mazar, Kara-tash, Yalamkary, Mrat', Iskedzhua, Arpapaya, and Lyailak. In these mahalas the houses are counted as 1400 with a population of 12,450. The Bish-agach district is crossed by three main streets: Samarkand, [312] Kamalan and Bish-agach. The main aryks which irrigate this part of the town, and the gardens which belong to it are the Ankhor canal and the canals which branch out from it: the Dzhaty-German, the Big Tanyshar, the Arpapaya, aryk, the Kubyr aryk and the Alamdar. The best gardens and plowed fields belong to the residents of this part of the town, and this is one of the reasons for its sparse population, for the people there often move out of it in order to keep a closer watch on their gardens and plowed land. The settlement of Katartal was formed in this way and the village (kishlak) of Zengata, to which Bish-agach residents began to [776] move 180 years ago. This village is called Zengata, or, more exactly, Zengi-ata, because the tomb of Zengi-ata is located there. He is a venerated saint in Central Asia and every year when all the fruit has ripened enormous crowds of people gather here to worship him, even from such very distant places as Turkestan and Samarkand, not to mention Tashkent which moves out here almost to a man for the duration of this holiday.

[438] The main manufacture of the Bish-Agach district of the town is the production of brick, which belongs almost exclusively to this district [368] In this district there are 3 medresses, 16 home schools, and 68 mosques.

From the above survey of each district of the town it can be seen that the residents

361 are grouped in the districts in accordance with their occupations. Of course in each district one can also find other occupations (blacksmiths, bootmakers, etc.), but they are much less developed than the specific industry. The extent of the town is so great that many of its residents never learn to know all its winding streets, even though they live there a whole lifetime.

The figures for all the buildings in Asiatic Tashkent are as follows:

Houses occupied by the residents	13,260
Empty courts and separate courts for non-residents	322
Sheds (including 519 stalls)	23
[368] /410/ Medresses	8
Baths	8
Mosques	255
Flour mills	116
Crushing mills	42

[366] Booths in the large bazaar:

Occupied by traders	2324
Empty booths	307
Booths in the town streets	594
Empty booths in the town streets	96

Booths occupied by Sarts in Russian Tashkent 69

361 The population of Asiatic Tashkent ac-
162 cording to the census of 1868 was:

361 Syr-Darya oblast' are in Tashkent. The Russian town has been built very regularly and originally. The broad streets are lined with two rows of poplar trees growing at the same rate, and this gives the town the appearance of a luxurious [342] park. Little sun-dried brick houses, almost all of one story, appear through the trees. Many of them have iron roofs decorated with red or green paint. In recent times, moreover, several public and private buildings have been built of fired brick and some are several stories high. Beside almost every small house is its own little garden, in which there are se- [367] veral fruit trees. The best garden in the town is the one by the house of the Governor General. His garden is kept up very well, and all through the summer and fall it is open to the public. On certain days there is military band music there. In addition, a garden planted earlier by the natives also adjoins the town. This is known as 'myn-uryuk'(which means, 'a thousand apricot trees'), and it too is visited by the [312] Tashkent public. The streets and gardens are irrigated by broad aryks, which serve in addition for sprinkling the streets. The streets are sprinkled every day in the summer, and as a result there is much less dust in the town, [366] and it also makes it cooler. Many handsome stores have been built in Tashkent, in which all products of European industry can be procured, only they are very expensive here. At [368] the bazaars one can obtain native goods. There is an observatory in Tashkent (2½ versts from the town), a theater, a classical preparatory school for boys and one for girls, and several hotels.

361 1. In Russia, as we know, a special
342 kind of moss is used for this purpose, which is called kukushkin len (cuckoo flax).

Secondly, the wooden floors and ceilings, as they shrink, acquire cracks, which also admit the cold. In addition the inhabitants do not know the use of double windows in winter.(1)

1. One must add the danger of fire to the inconveniences of the wooden structures. In 1871 there were three fires in Vernyy with losses figured at 3,462 rubles, 70 kopecks.

361 The number of buildings in Vernyy are as follows:

Types of buildings	Stone	Wood
[368] Churches (2)	1	1

2. A cathedral is being built, for which the foundation is already laid.

Mosques	-	1
Houses	234	972
Uninhabited buildings	4	9
[366] Stalls		226
Bins and Booths		164
Eating establishments (3)		21

3. Some of these are built of adobe clay and some of softened clay.

Mills		62
Total number of buildings	239	1,456

361 All the above figures are for 1871. In 1863 there were:

	Stone	Wood
[368] Churches		1
Houses	1	678
[366] Stores and Stalls		55
Mills		32
Totals	1	766

Consequently, in a period of eight years the number of buildings in Vernyy more than doubled.

The number of inhabitants has increased in like proportion.

361 563 /422/ The town of Vernyy is remarkable for the variety of its population. The majority of the inhabitants belong to the Cossack estate. They were the original settlers. After them come the Ukrainians, who arrived recently, and have settled in a special suburb south of the town. One should also add to the number of immigrants here a small number of Chuvash, Mordvinians, Cheremis and other nationalities from the Volga region.

In addition, Vernyy is populated by Tatars, who live in a separate suburb; Sarts, who have come from other towns in the Turkestan region (Auliye-Ata (Dzhambul), Chimkent, Tashkent and Kokand), and also from the Kashgar dominions; Kazakhs who have adopted a semi-sedentary life; Kalmyks who came from Kuldja after the Chinese massacre in 1864. Many of the Kalmyks have become Christians. They work in Vernyy primarily as unskilled laborers.

361 there are 510 stalls and dukans, in the second
366 280. On ordinary /448/ days the bazaar stalls are closed for the most part. They are all open on bazaar days, however, of which there are three a week in Khodzhent: Wednesday, Thursday and Friday. There are 5 caravansaries in Khodzhent, of which 4 are Sart, none is European and 1 is Hindu.

361 There are 24 medresses, and 530 students
368 in them. There are 40 schools, attended by
[87] 160 pupils. The schools are attended only in winter, and the number of pupils changes every year.

In Khodzhent there are 202 mosques altogether, of which 47 are large mosques, holding public prayers on Fridays. The number of clergy in the mosques is 232. Within the town line there are 15 cemeteries.

Ura-Tyube

361 Legends about the foundation and early
103 history of the town of Ura-Tyube are not preserved among its inhabitants. It is only known that the town is ancient and before the dissemination of Islam among the Central Asian inhabitants, it was called Istyarau-shan. The name Ura-Tyube, or more precisely, Ora-tepe, was given the town only later, as a result of the fact that it lies partly in a hollow, and partly on an elevation;('ora' means hole and
361 'tepe' means elevation.) During the constant internecine wars which went on in this region Ura-Tyube and the villages in its region sometimes passed into the hands of the Emir of Bukhara, sometimes to the Khan of Kokand, and

RLI
8:Kostenko 181-G-4, 5 (1868-80)1880 R LI Turkestan

[Ura-Tyube]

361 [366] There is one bazaar in the town, which contains 642 stalls. There are two bazaar days a week; Wednesday and Sunday.

There are three caravanseries, of which two are Sart and one is for Jews and Hindus.

[368] Of the advanced schools (medresses) there are 4, and the lower schools number 35.

[452] There are 122 mosques altogether. Of these 9 large mosques perform the public prayers on Fridays. There are 147 clergymen serving at the mosques.